4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

596 592 men of the family — his son, the nephews, and their sons — and his own daughters had free access to his rooms. The second wife was the household manager. The others evidently took their orders for the day from her, even the first wife lacking full independence from planning for the family as a whole. This second wife was a good planner, but I thought I detected times when her rule was a bit resented. She seemed, by the force of her personality, to have usurped almost completely the place of the first wife. Her daughters — one married and living in a village twenty miles away called Yang-niu-ts'un (Yang cattle village) and the two at home — were very like her. She was a fascinating woman with much poise, and her daughters were handsomer than most of the Miao women I saw. The oldest one at 596 home, Mo-mei (fig. 19, *e*), aged nineteen, 512 was very skillful with her needle, at dyeing cloth, and such "clean" tasks, and spent much time washing her own clothes and visiting relatives. She made it a habit to come in for a visit with me before bedtime, which was early, as neither candles nor vegetable oil lamp gave me enough light to see to read or sew. On the days when their stable was cleared and their large field set out with rice plants she helped and rather set the pace, but on successive days she worked on more congenial tasks. The younger girl, ten, had some schooling. The older wife headed the second group of the family at such times as certain feasts in the house — the wives of the nephews, the son's wife, and the younger children, and the two young men. But at the chief feasts of the year she joined the group in the old man's room. She was very bent and probably could not do as much work as when she was younger. She spent much time taking care of the grandsons and in gardening. After the rice harvest she was busy with the sunning [768] of grain. After the old man died she wore the skirt worn by a bride and her attendants doubled across the back instead of the back apron, as the old lady in House 12 had done.

462 Aside from during the very busiest season of the year, when rice was transplanted, I saw none of the men of the family doing hard work. For a while it seemed as if the son and second nephew did nothing but sleep and eat.

to sell from time to time, just to get through nicely until rice harvest, for the one of the year before had been poor. One day a large bundle of mallow was brought in and the fiber stripped off to use in bundling up bunches of grass. These fibers are tough and strong and used a great deal in place of rope.

It was after the middle of the seventh month (end of August) that I returned from a trip to Kweiyang, and just about two weeks before the rice harvest. During these weeks the chief occupation of both men and women was again the bringing in of fuel — grass, fern, weeds, and green bushes. They piled the lofts full of them. All of these made a hot fire but much smoke, and burned quickly.

Rice harvest began about the first of the eighth month (middle of September) and was the chief occupation of both men and women, with few exceptions. The women did most of the cutting of the plants, taking bunch after bunch in the left hand and cutting the stalks as near the ground as possible with the sharp sickle in the right. Sometimes the roots were exposed and had to be avoided. They could take as many as eight or nine in this way at one time, and lay them in rows for the beaters to take up. One or more large, square wooden boxes were set up in the field and men and women took up the bundles and beat the grain out into the box. These boxes were pushed about the field on wooden runners (the so-called summer-sled) as the cut grain in one section was beaten out and the women had gone to make it ready in another part of the field. If the field were a large one, as many as twenty would be cutting together; for the smallest two could take care of the cutting. One or more took up the bundles from which the grain had been beaten out and, making them into stacks, set them up about the field. They had a very neat and quick way of tying them. One or more filled baskets from the grain in the boxes and carried them two at a time by means of the carrying pole to the houses or to mats on the threshing floors. Some sheaves were also carried in and stored in the houses or hung up on the rafters. Twice during the day, toward the end of the morning and afternoon periods

about eight feet (2.56 miles).

243 of work, they all stopped and rested. Some
● 512 lay down and slept on the ground; some older women laid stacks down on the ground and sat on them to talk and smoke; the younger women and girls got out their embroidery and worked on it. For about two hours at noon they went home to eat their lunch.

243 Women and children were also busy at
252 home spreading out the grain on the mats, sweeping out bits of stalk, and so on, spreading it again so that it could all get the sun, carrying it in again at night in the baskets, and rolling up and stacking the mats. Some of it was bought by dealers who made a price on uncut grain, some carried to market and sold there. There were two kinds of rice — *ta mi*[4] and *lo mi*.[5] In some cases a row or two of *lo mi* was planted on the edge of fields of other rice; in some cases the whole field was of it only. It brought a better price than the other and was used for the New Year cakes, at the festival of Tuan Yang, for the colored balls at Hsiao Mang, and for several other festivals. A fine dish of fat pork slices rolled in parched *lo mi* was often served at special meals.

243 When *lo mi* was planted in a field with other rice it was not cut with it, but later the stalks were carefully cut with a small knife blade set into one side of a wooden holder, and the sheaves were brought in and stored first in the hall below and then in the loft. Early in the morning we would form a sort of relay team, of which the old lady in the hall below saw to it that they were tied securely, several children and I carried them up the ladder, one boy stood on a bench and received them as they were handed up, then tossed them onto the platform above the main hall, whose ceiling is higher than that of the side rooms, and a woman stacked the sheaves there. At one time the main hall, a half *chien* room adjoining, and one *chien* of the loft were full of grain beaten out and waiting to be sunned dry. In time this all got sunned, sent to market, or stored in a granary or another part of the loft.

[4] Ordinary rice.
[5] Glutinous variety, white or black.

4:Mickey E-5 (1940-?) 1947 AE5 Miso AE5

flailed out. The first *lo mi* cakes of the season were made, stuffed with boiled beans and herbs. Bean curd was also made.

While the harvest was still incomplete they began the plowing, fertilizing, and harrowing of fields for the planting of winter crops of wheat, beans, peas, and rape. The same cleaning of stables took place, with the young people working in groups as in the spring and enjoying a special meal with bean curd as the chief dish at night. By the end of the ninth month the supply of fuel, which at one time filled the equivalent of a *chien* and a half in our house, was mostly used up. Again it was necessary to go out for more.

The weather during the tenth month (November) was very wet. Rainy days, or gray, misty ones, far outnumbered the even partially sunny ones. Consequently, the days were even shorter than the season of the year would naturally make them. Breakfast came between nine and ten o'clock by my watch. Then the cattle and water buffalo were taken out to graze by the children, women went for firewood, carrying a lunch with them, and returned just before dark for the evening meal and a little visiting before going to bed. They also tended vegetable gardens or sowed seed in the fields. The plowing, seeding, and carrying of fertilizer continued even after some fields had plants already well up. A few days were fine enough for sunning grain.

One of those days was the twenty-third of the tenth month (November 30). That evening and the next morning mats were laid on the threshing floor and the wooden machine for cleaning grain was brought out. Eight men with bags and baskets carried grain to a dealer in Lung-li on the twenty-fourth and sixteen men on the twenty-fifth of the tenth month. Each man carried four of the "small *tou*" [1] used in this district. This was for our one family. Before they went they had breakfast. Each man carried a large *lo mi* cake stuffed with beans for lunch, and they had a bean curd supper upon their return.

Even before the end of the rice harvest and the seeding of fields to winter crops, the festivities of the least busy season of the

[1] These weigh twenty-four *catties* (16 pounds), or 32 pounds.

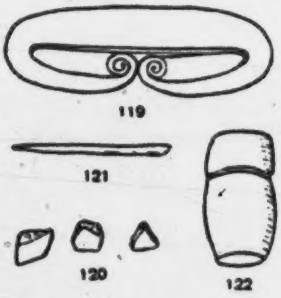
243 [252] 241 241 512 527 [35a.]

Miao AE5

354 /300 cont./ This fireplace is the place of the father of
[512] the house; he rests here when he smokes his pipe after the
[592] work is done, /301/ he sits here with his sons when there
[574] is something to be talked over, he receives strangers here,
and there is talk, laughter, and singing here, often until
[372] midnight. The fire blazes, leaps, and crackles day and
342 night. Savina (1) describes a small room with a hearth that

1. II, p. 192.

serves as a kitchen and is found next to the large living
[574] room in which the guests are received. He further
describes at the same place a living room for guests as
follows: "The room at the other side of the central room
512 contains one or two beds and a hearth. Here the guests
462 are lodged and this is where the men retire after the even-
ing meal while the women wash up and put the children
to bed. Soon the entire family assembles there. The men
smoke, chat and laugh, chop grass for the horses, split pine
roots for fuel, plait carrying baskets, make handles for tools,
and do similar work. The women break up hemp, sew,
372 weave, and repair old clothing. At the end of the evening,
[512]



Figs. 119-122
Firemaking apparatus of the Meau.
Fig. 119. Iron, 1/nat. size. Fig. 120. Flints,
1/2 nat. size. Fig. 121. Little stick of wood,
[415] 1/2 nat. size. Fig. 122. Bamboo container,
1/5 nat. size.

/301 cont./

372 [512] 342 one never forgets to cover the fire with ashes in order to keep it going until morning."

The division of space, therefore, corresponds approximately to that described by me, although the houses described by Savina seem to have more interior walls.

372 Fire is made with the help of flint and iron (Figs. 119 and 120). The tinder ignited by the sparks is blown on with the mouth. A bamboo tube is used to kindle a larger fire; I never saw firefans in use anywhere. /Figs. 119-122 appear [354] here./ Neither hearth nor fireplace has a smoke vent, so the smoke fills the interior until it slowly escapes into the open air through the gaps in the side walls.

[415] The objects needed to make fire are kept in a small bamboo container (Fig. 122). They are iron (Fig. 119), flints (Fig. 120), tinder (beaten bast of a certain tree), and a small stick of soft wood (Fig. 121) to start the fire. Such complete /302/ fire-making apparatus represents a very [511] valuable object and is carefully stored away. Not every adult [439] has the fire-making apparatus. Matches are also used, but [177] very sparingly, since they are bought from traders who appear only once a year. The firewood is piled up in great heaps against the outside wall of the house, but it also lies around in various places in the living room itself.

415 The grain mortar is built into the cooking and living room (see Fig. 139, the chapter, "House Furnishings, Household and Kitchen Utensils"). The wooden mortar is sunk completely into the floor. The movable lever arm of the pestle rests between two posts driven into the ground. At the end it has a treadle for foot operation. A grain mortar (Ill. [511] 96) is found in almost every house, as well as in the larger rice fields, and can also be operated easily by the children. /Figs. 123-126 appear here./

352 Furniture to sit on is owned only by a house-father with 511 a large family. In many houses, to be sure, there are parking [516] benches or small tables for offerings, but the family sits in

[see cat. 116, p645 - ANALYST]

Miao AE5

/402 cont./

283 [248] parts are removed by breaking the stalks /Figs. 350-351 appear here/ and taking out the tough cellular tissue. By this means a coarse yellowish spinning material is obtained. Its fibers are twisted together with the fingers of the right hand (Fig. 351) and spun into long threads. At the same time, the fingers of the left hand hold a ring wound with bamboo, into which a small stick is jammed (Fig. 350). Through quick movements of the left hand, that is to say, of the ring, the spun thread is wound on the small stick.

/403/ The women work with this spinning ring even when [512] they are going somewhere, carrying the required spinning material in their aprons. For the further work, several of the spun threads are twisted together with the help of a special spinning apparatus (Ill. 90) and wound on large spindles. Next the yarn is boiled in water to which much potash was added, and then the thread is carefully rinsed in fresh water and unwound in order to test whether it holds together throughout. Now the yarn is wound up anew and boiled again in a lye of wood ashes, and the rinsing process and the testing are repeated, as is the winding up of the yarn again; to the water for the third boiling, however, no [237] /Figs. 352-353 appear here/ potash is added, but rather beeswax. After this third and last boiling process, the yarn is not rinsed any more, but only wrung out and placed on straw, which was spread out on boards beforehand, to dry. Here, during the drying, it is frequently moved back and forth, so that the wax is uniformly distributed in the yarn. The dried, waxed yarn is first wound on spools shaped like windmills,

351

350

Fig. 350. Spinning Ring of the Meau, 1/3 nat. size.

Fig. 351. Sample of spinning.

[see cat 116, p 622 - ANALYST]

/432 cont./

805 821 192 According to my observations, the times of day are reckoned according to the height of the position of the sun and not according to the length of the shadows. The sun is called nū; the moon, thī; the stars, nū kŏ; the Milky Way, nū kŏ kă lŭn tŏ; the evening star, tsă tsĭ gĕ. In addition, a number of fixed stars and constellations are known, and their rising and setting are observed. Needless to say, sunrise, nū tóă, noon, nū tše ró, and sunset, nū pŭn kău, are distinguished. The length of an interval of time is reckoned by the times of the day required to travel a given route or to finish a certain task.

●512 The course of a day for the Meau depends on whether or not there is work to be done in the fields. In both cases, however, it is regulated in established fashion. If the work in the fields is in the foreground, the men rise with the first crowing of the cock, that is, about five o'clock in the morning and find [264] breakfast already prepared by the women. The midday meal, too, is already cooked and ready to be taken to the fields. The first meal of the day is quickly eaten, and then they go together [887] for the work in the fields. Only the very old people or one woman will remain behind in each house in order to take care of the small children and the livestock. There is industrious work [264] in the fields until about noon, and then between twelve and one o'clock a pause is taken, during /433/ which the cold midday meal is eaten. Without delay they then again devote themselves to the fieldwork, which is broken off at an appropriate time, according to the length of the return trip, in order to be able to begin the tasks connected with the house before nightfall. [252] Once at home, the grain, rice or maize, is immediately ground [231] in the large stone mills (Ill. 94), the pig fodder for the next day is prepared, the domestic animals are driven into the stables, [264] and not until long after nightfall, about seven o clock or later, can the Meau eat their evening meal. After this, the women [517] settle down close to the fire and spin, the youngsters gather together, and the older men reach for the opium pipe. Soon everybody goes to bed.

AKha A04
Miao AE5

/433 cont./

M 512 If there is no fieldwork to be done, the men do not get up until the third crowing of the cocks, that is, about six o'clock. Even so, the women have arisen earlier, ground the rice, cooked breakfast, and prepared some food to be taken along. After the breakfast together, the men set out for the forest in order to hunt, fish, or to prepare firewood or timber and do not return until shortly before nightfall. On such days the women devote their time to housework. Then cloth is woven, yarn is spun and dyed, batik patterns are drawn with the wax pen, and the children and domestic animals cared for. When the men return at dusk, there follows the same daily care of the animals, the preparation of the grain for the following day, and finally the fading sounds of the evening rest.

M [231] [252]

A 805 In the same manner as the Meau, the Akha reckon by days, which they call tĭnā́. Thirty days likewise represent the month, called bălă̆; twelve months, which are likewise reckoned by moons, are the year, tĭkō. It begins, however, at a somewhat earlier time than that of the Meau, namely, four days before the new moon in December, and for the Akha, too, this is the great holiday season of the year. They, too, occasionally postpone the festivities for practical reasons. For example, the Akha who had had their dwelling site on the Doy Tung Mountain in northern Thailand felt themselves obliged to move it at once because of the measures directed against them by the Thailand government. For this reason /434/ they postponed their New Year's celebration for one month in order, as they said, to offer the great sacrifices to their spirits on the spot where they intended to erect their new village. This is all the more understandable if one remembers the important role that lŏkā́, the guardian spirit, plays among them, to whom a new gate at the village entrance is erected every year (see the chapter, "Religion and Magic," the section, "Deities and Spirits").

A [796]

A [361] [796]

A [776]